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The AMERICAN FRIEND

[SEPTEMBER 29, 1949]

Wanberg Hall in Prospect — Now Being Completed at Whittier College

In This Lies Our Hope

Editorial Meditation

The Way to Peace

H. G. Wood

The Devotional Life . . . A Page of Personal Helps

THE WAY TO PEACE

Except ye repent ye shall all likewise perish

By H. G. Wood

The writer is lecturer and director of studies at Woodbrook, Selly Oak Colleges near Birmingham, England. He is a distinguished English Quaker scholar and writer of London Yearly Meeting. This has also been printed in a Birmingham paper.

The essential character of the gospel does not change with the changing years. But the human situation changes. Fashions in thought change, moods change, the outward conditions of human life and the concrete issues facing society vary from age to age. We have to ask what features of the gospel are most relevant to the conditions and needs of today. We have entered the era of atomic power. How should that fact affect the work of the evangelist?

The gospel always comes as a call to repentance. It comes as a challenge to men's pride and indifference or to their anxiety and despair. It comes as good news, the offer of new possibilities of life and blessedness if men will but respond in trust and hope: "Repent and believe the good news." It comes also as warning: "Except ye repent, ye shall all likewise perish."

* * *

This twofold call to repentance will be the note of evangelism today. The present generation finds itself at the end of an age, and we feel like men walking on the edge of a precipice or living at the base of an active volcano. Men long for peace and know not how to obtain it. We despair of finding a way to bridge the growing gulf between East and West in Europe. The tension is not unlike the tension between Jew and Roman in the time of our Lord. It was in regard to incidents in that growing conflict that Jesus said: "Except ye repent, ye shall all likewise perish."

* * *

There is, then, a requirement of the present situation to which the gospel would direct our attention. What is required of us is not just some form of international control of atomic energy, important though that is, but the abolition of war. The pronouncement of the American churches' commission is essentially right. "We recognise the probable futility in practice of measures to outlaw atomic weapons while war itself continues . . . war itself must go." This has always been the message of the gospel. Love your enemies; it is the only way to peace.

* * *

If all war must go, then the class war must go. There is now only one phase of outstanding importance in the Communist Manifesto of 1848. It comes early, where Marx and Engels claim that the class war has always ended "either in the revolutionary reconstruction of society or *in the common ruin of the contending classes.*" In the era of atomic energy, the latter outcome is the only probable and, perhaps, the only possible one. The threat to peace and to economic and moral recovery comes not from the atomic bomb, but from those who still believe in class war. Whether such believers are capitalists or Marxists makes no odds. Both must repent and believe the gospel. Until they repent, the old warning stands and the new hope is frustrated.

* * *

At the present moment the Marxists are most responsible for the continuance of class war. The Marxists continue to believe that violent revolution can produce a new civilisation; that class selfishness will produce social justice; that the intensification of hatred will produce a society of good will; that a ruthless tyranny will establish true liberty. To them may be addressed Christ's question: "Do men gather grapes of thorns or figs of thistles?" Mankind will never reach the country whose ways are peace or arrive at the city in which dwelleth justice through the agency of a totalitarian police State. Christians cannot compromise with the Marxist theory and practice of class war, nor ignore the threat to the free society.

* * *

But the Christian answer cannot consist in denunciation, still less in the preventative war which some seem prepared to countenance. The Christian must reaffirm his faith in the power of the gospel. He must base his demand for social justice on Christian convictions, on the facts that man is made in the image of God and that Christ died for all. He must seek to bring man to Christ, who, as a Chinese sage said, "possesses the power to create a more delicate conscience." That is our great need now.

COVER PAGE

Wanberg Hall for men has now been completed. Standing in the picture are, left to right: President William Jones, Mrs. Aubrey Wardman, and Ashton Otis, chairman of the Whittier College Board. The Hall is named in honor of Dr. and Mrs. George E. Wanberg, the donors.

It is doubtful whether one is a peacemaker if he is a disturber of the peace and of peaceful methods; if he believes in revolutionary methods, but not in growth; if he believes only in the rights of one group, but not of others; if he seeks the democratic rights of some, even though they are a minority, but ignores or denies the democratic rights of others; if he thinks democracy is an end, but not a means.

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In This Lies Our Hope

An Editorial Meditation

If God be for us who can be against us! (Romans 8:32) *He shall not fail or be discouraged till he has set judgment in the earth and the isles shall wait for his law* (Isaiah 42:4).

HUMANITY, even in the so-called secular pursuits of life, rides forward on a current of faith. More than we are aware there is a deep flowing optimism by which we are inspired from day to day. We live upon it when we have forgotten that it is there.

What was it that kept business men from mass suicide during the days of depression in the 1930's? Or that now sustains the hungry people in Europe, waiting for bread—tomorrow and tomorrow? Or that keeps peacemakers at work when defeat of their ideals threatens on every hand? Or that inspires the Christian Church to renew its efforts on the world level, as in the World Council of Churches, or on the local level as in the church or Meeting of a community?

When Faith Becomes Hope

Even before one comes to the content of a Christian faith there is an assurance that a problem cannot baffle us forever, or that night shall not be endless. Men live on a kind of faith in the future—on a sense that mankind is not destined to drift downward to oblivion nor to mark time by going in circles. There is instead an assurance, in so far as men believe that there is a God, that God has not set the stage for His own defeat.

To the average man and in his vocabulary, "faith" means "optimism." Faith has varied usage, certainly more than one's optimism, yet it often is used in that sense. It is not easy to be an optimist, if one is genuinely thoughtful. If he is a confirmed optimist there is danger that he will float along it, feeling that no matter what happens goodness will finally triumph. He is thereby merely an additional passenger on the boat. He pulls at no oars. Someone else must carry his load. He is, therefore, weighting the journey in favor of defeat. He is not wholly unlike the pessimist who will not touch an oar since he is sure the voyage will end in catastrophe. An optimist, who is also a realist, is not a passenger but a member of the crew. He knows that either the harbor or a watery death are possible, but that the resources of energy and wisdom are available if men will use them.

The dark pictures portrayed in the Old Testament and the prophecies of doom held over Israel are climaxed by the promise that if the people of Israel will turn to God their misery will be turned to joy. No optimism is sound that does not turn upon an "if." It is not guaranteed to us that in our work of making a better world we shall succeed. Our guarantee is only this, that there are abundant resources for our efforts. God's universe is loaded with the potentials of righteousness and sanity. Pessimism becomes fatal when it denies that there are adequate resources.

The message of Jeremiah, some one has said, can be summarized in one sentence, "God builds while destruction is at work." This is surely a true picture. It is realistic. If one were to survey fully his world with its hunger, fear, and evil on the one hand and with its plenitude, good will, and sanity on the other hand, he might well reach a conclusion of pessimism—if his measurement is only *quantitative*. But if he sees the *qualities* of healing that take place even during distress or disease he may renew his hope.

We have been reminded by many speakers and writers that while the war was on we were also discovering penicillin and the sulfa drugs. Surely we know also that while fighting was going on many people were thinking deeper thoughts. They could see two mass failures—two vast wars—in one generation. That is disquieting to those who so easily assume that a weight of armaments can settle problems favorably for democracy. Even among those who make no claim of devotion to the Christian cause there is often a new humility, a greater readiness to listen, to take a square look at spiritual alternatives. This readiness may fall far short of commitment, but none-the-less it is there, and it is a part of our stock in trade.

As in Physical Energies

Let us take a look at the *physical* resources and ask whether they, in any sense, illustrate the *spiritual* resources at hand. For several years I, as a small boy and later as a farm hand, carried a kerosene lantern during night chores and labored with my fellows on grinding, back-breaking machinery, yet all the while the resources of electric light, heat, and power were there. The air was literally full of them, awaiting only the fingers of science to appropriate them.

We are told that the Germans sank the English battleship, Hood, in the North Atlantic without ever seeing it for one moment. They found it and fired the death volley by guidance of radar. That resource can be used ultimately, not for destroying, but for saving. A new guidance has been discovered that can help men to fly on errands of mercy in darkness as safely as during the day. Science has begun to illustrate the words of the Psalmist, "The darkness and the light are both alike to thee."

At one time in the history of man the beating of tom-toms and the screeching of weird sounds were the best music available. It is now a musical "sin" to settle with these first strange efforts, as real art. Handel came and opened the very heavens with a Hallelujah Chorus. Before he came the great oratorio of the Messiah lay like an ocean of spiritual energy, waiting only for the sensitive mind. It was potentially there even when the tom-toms were beating.

What of the spiritual life and its possibilities? We are almost weary of the repetition that the next great advance must be spiritual if men are not to destroy themselves with their own material gadgets. What energies lie around and within us on this vast frontier? Jesus stood like a great pioneer on this margin of the spiritual world, calling us farther in. What powers moved from him to the spirits, mind, and bodies of men as he went about doing good? We can't simply dismiss his healing work as only a credential for his messiahship. "Greater things than these shall ye do" was his last will and testimony. That is our Christian heritage.

New Energies

What, for instance, is the power of intelligent *prayer*? We have learned that repetition of words have no meaning in themselves. Jesus more than hinted that they who find the *secret* of prayer will get results. There is every reason to believe that our physical and spiritual lives, though not to be accepted as one, are related and interactive. Physical bodies can be healed by spiritual means. Prayer has a deep creative relationship to the total scope of our lives. Many a person, lost in the tangles of life, needs one thing basically—to find a will greater than his own.

The power of spiritual *fellowship* is another resource that is finding daily new demonstrations in the missionary and service work of the Christian church. That frontier must be pressed

forward. It is the real conquest that comes into its own as the waves of violence lash and recede, leaving evidence of their utter futility. This deeper conquest is the real one. We should be so busy with it that we have no time for fostering the futile military answers to our day.

God has not left Himself without witness, even in the heart of primitive man. The Maoris of New Zealand were conquered physically by the English, but never before or again probably will the armies of "civilization" meet so noble an enemy. They were fighters, to be sure, but they had a deep strain of sportsmanship. If their enemies were out of water or food they would help them to secure it. During their contest with the English forces they heard that the English believed in Sunday and wanted to rest. While the Maoris were relaxed, honoring the Sabbath of their enemies, the English armies struck and conquered them. That perfidy has never been forgotten by them nor will the witness of the Maoris to a light that was dawning in their hearts be forgotten by those who know of it.

In our efforts to build the better world we have no guarantee of success. We can fail! We have only this guarantee to us—that the resources of God are abundant and available. The final answer turns on the pivot—*if*. If we seek God and His power we shall surely find Him, and "if God be for us who can be against us!"

E. T. E.

Our Living Faith—II

By Wilmer A. Cooper

This is the second in a series. It is part of an address given at the recent Young Friends Conference at Oskaloosa.

IN the previous issue of this journal we have been discussing the nature of our living faith in terms of its individuality and with respect to one's personal religious commitment, but now we are concerned with the communality or in other words the sociality of our faith.

Man as a Social Being

It has been as long as twenty-three centuries ago that our Greek predecessor, Aristotle, declared that man is basically and fundamentally a social being or, if you like, a community-building being. St. Paul certainly recognized this fact when he spoke of all members belonging to one body in Christ, and although not all members have the same function to perform they are all individually members one of another. This expresses very vividly the reality of man's inter-relatedness and the fact of man's interdependence. Man cannot, therefore, fulfil his true nature by himself but he fulfils it only as he lives in fellowship with other men.

Because man was made for fellowship not only with God but also with other men as well, no religious faith is vital and living which fails to grasp the significance of this fact. Man cannot live alone with God even if he desires to do so; he must come to God in a living and vital fellowship with others who are seeking for the divine presence. In addition to this, we all know how much easier it is to dedicate our lives to the things we know we ought to do if we are surrounded by the fellowship of others who share our sincerity and our commitment.

This is precisely the reason that Christians seek fellowship in the church; it is the reason Quakers unite in the Society of Friends! and it is the reason young Friends originally formed the American Young Friends Fellowship. Our religious faith can never be a living one unless it is lived in a fellowship with others who also aspire to a genuine fellowship with God and who are committed to a life devoted to His holy will.

Faith and Social Concern

We are now ready to speak of our living faith in relationship to a dynamic social concern. It is really impossible to discuss the relationship of man to society at all without taking into consideration his social responsibility. In spite of certain inescapable criticisms of the liberal interpretation of the Christian faith, it may certainly be stated that in the realm of social concern liberal Protestantism has made its greatest and most enduring contribution to Christian faith and practice.

Regardless of all that may have been wrong with the social gospel movement within Protestantism which began with Walter Rauschenbusch and others early in our century, it definitely awakened us to the fact that our world and its social needs are profoundly important, and that the Christian conscience which has too often disregarded them has thereby transgressed the second great commandment of Jesus, that "you shall love your neighbor as yourself." Any so-called Christian believer who holds that individual salvation is the only important thing in life and fails to see that it is indissolubly linked with a social renovation, has sadly missed the mark. Those who always try to escape from this world into a world beyond are not only selfishly motivated and psychologically maladjusted but they have failed to see the beauty and goodness in this life and to realize that it too is God's world.

Moreover, if God loves and cares for every creature and thing which He has created, then how much more obligated are we to love and care for our fellowmen and to have a sense of responsibility toward the temporal things of this life. No matter how much this present life may be a mere stepping stone to higher levels of life in the Eternal, the present responsibility of every Christian man and woman must be rooted in the *here* and the *now*. To try to escape from this responsibility is, I believe, to misjudge God's will for us.

Unfortunately this is precisely the point at which narrowly orthodox Christians have fallen short. They have failed to realize that although Christian belief is of primary importance, such belief also has an ethical counterpart in the social and community life of mankind. We must insist therefore that no faith is a living faith unless it is imbued with a vital concern for the social welfare of all men. We may be thankful and grateful that this is where the Society of Friends has assumed its greatest leadership in the Christian world, and this is the point at which our social testimonies have so rightly borne witness to the Christian affirmation that all men are important in the sight of God.

We cannot elaborate upon our social testimonies, but it must be said that no Christian witness in the social order is adequate which merely admonishes us to love and care about our fellow men. Such a witness and concern is not adequate until it translates love and care into such concrete realities as food to eat, clothing to wear, and houses to live in. In spite of the fact, however, that Friends have gone a long way toward translating Christian beliefs into deeds of mercy and good will, I am convinced that we are still possessed with certain blind spots with respect to our analysis of the social situation as well as in regard to how and where we can best apply our social concerns.

Many times we are so preoccupied and busy with deeds of good will and reconciliation that we become insensible to the deep, underlying causes of many social ills in our society. For example, in the area of war and peace, we have done much on the surface levels of this basic problem, in terms of bringing together contending parties in the atmosphere of love and good will, but we have actually done little to help eliminate the basic causes of tension which more often than not lie in the realms of economics and politics. We have our social-industrial work of the Service Committee and our Friends Committee on National Legislation in Washington, both of which are doing magnificent jobs, but still we must admit that we become very sentimental and evasive when we are confronted with the fact that the big and really important decisions of our social order are made in the arena of power politics and in the economic market places of society.

Whenever it is suggested that we should have a social testimony about the ills of our acquisitive economic system, which seems to be motivated more by a dog-eat-dog psychology than a service motive, or when it is suggested that we might well support, for example, efforts to build a good labor movement in America, or that we might try to help clean up corrupt political machines in our home town by running for a political office ourselves, or that we might lend our support to the implementation of a program of world government based upon a workable system of enforced international law; when it is suggested that we Friends take part in such programs as these to help eliminate the *causes* of war we, like the ostrich, bury our heads in the sand, or like the turtle, we withdraw our heads into our comfortable shells. We are frequently more interested in applying soothing salve to the festering sores of our civilization than we are in rooting out the causes of these diseased spots.

Let us not be unmindful of the fact that the road to social righteousness is a long and difficult road to travel. Therefore, if we are to fulfil our responsibility to the social order we must not only be vigilant in the discharge of our social obligations but we must also be sensitive to divine guidance and responsive to divine assistance.

(To be continued)

Dr. Hachiro Yuasa, outstanding Japanese educator, entomologist and Christian leader, has been elected president of the International Christian University which will be established near Tokyo in April of 1951.

THE UNITED EVANGELISTIC ADVANCE

As Outlined by Jesse M. Bader

Local Meetings of Friends will be hearing more about this advance, through their local associations of churches. Dr. Jesse M. Bader outlines here a part of the total advance program. He is Executive Secretary for the Commission on Evangelism of the Federal Council of Churches.

From October 2, 1949, to December 31, 1950, the twenty-seven constituent denominations of the Federal Council of Churches, together with eleven other denominations not in the Federal Council, will engage in a united witness to America. These thirty-eight Protestant bodies, numbering over 37,000,000 members, will march forward together under the banner, "America for Christ." For fifteen months, they will enlist the best spiritual and intellectual leadership of the nation and work together to bring the Gospel of Jesus Christ to all men. Every worthy method will be used to give this witness.

Help From Other Lands

A number of well-known leaders within the Church today will be brought from other lands, to help in the United Evangelistic Advance. It is impossible to give the names of all of these at this time. However, some have already accepted invitations.

E. Stanley Jones, of India, has been invited to spend the entire fifteen months of the United Advance in America to hold Preaching Missions. He has consented to do so. He is dated already for Missions this autumn.

Bishop Stephen Neill will give the month of February, 1950, to help in the University Missions. He is dated already for the entire month for four great campuses. He is one of the Associate General Secretaries of the World Council of Churches, Geneva, Switzerland.

Bryan Green, rector of one of the large Anglican churches in Birmingham, England, has accepted an invitation to hold Preaching Missions in November, 1950. This man, already quite well-known in America, is one of the leading evangelistic preachers in Great Britain.

Baez-Camarago, one of the outstanding Protestant leaders of Mexico, will participate in the University Missions next February.

T. Z. Koo, of China, will help in the University Missions this autumn and much of the time in 1950. He is always a tower of strength in any student mission.

The National Committee urges the use of all worthy and effective methods by which the Christian Gospel is brought to men for acceptance. Each local congregation and each interdenominational group should employ those methods which will bring the most fruitful results. The following are some of the methods, briefly stated, that will be followed:

Community Religious Census—Many people have moved during the last war, and since. Many communities have changed rapidly. A census, when well done, gives churches the facts about their community and, on the basis of these facts, they can build their evangelistic programs intelligently. A census should be conducted interdenominationally.

United Prayer—The entire program of the United Evangelistic Advance should be permeated and saturated with prayer. A prayer group may be formed in every local church. The Universal Week of Prayer will be observed January 1-8, 1950, at which time there should be united meeting for prayer held in every community.

The World Day of Prayer, which will be held on February 24, 1950, will provide opportunity for united prayer in behalf of our prodigal world, beginning with America. The World Day of Prayer is conducted under the auspices of the United Council of Church Women.

The Protestant ministers of America are requested to remember each other in prayer every Saturday evening at 8 o'clock, or any time between 8 and 9 during the entire fifteen months of the Advance. A Saturday evening Ministers' Fellowship of Prayer will be helpful, as those who are to preach on the morrow remember each other before the throne of grace.

World Communion Day—The observance of World Communion occurs annually on the first Sunday in October. There are two such observances during the fifteen months' period of the Advance, the first on October 2, 1949, and the second on October 1, 1950. On these two significant days, every local church should seek to secure the presence of every resident member at the Communion Table.

Church Attendance Crusade—Both in 1949 and 1950, October has five Sundays. It is urged that all the Protestant Churches in America use these five Sundays of each October, beginning with World Communion Day, for a Church Attendance Crusade.

Reformation Day Observance — The Protestant Churches of America are increasingly observing Reformation Day unitedly and the principles for which it stands. There are two observances during the Advance, October 30, 1949, and October 29, 1950.

Visitation Evangelism — Every local

congregation should plan as a minimum, to conduct a Visitation Evangelism program at least three times during the Advance. Each one should be held from a Sunday to the following Thursday. These three may be spaced as follows: during the autumn of 1949; during the period from New Year's to Easter, 1950; and during the autumn of 1950. In many communities, a week of Visitation Evangelism should be conducted unitedly by all the churches of the community, at least once during the Advance.

Preaching Missions in Local Churches —A Preaching Mission or a Revival Meeting should be held at least once in every local church during the Advance.

Simultaneous Preaching Missions — This plan calls for a Preaching Mission to be held simultaneously in each local church of a given community. The ministers and churches agree on the same week for this Mission.

United Preaching Missions — This type of Mission begins on a Sunday and concludes on the following Friday night.

Transferring Non-Resident Members —The place of greatest loss in membership in the Protestant churches is to be found in the failure of members to transfer their membership to some church in the community where they have moved. During the Advance, a special effort will be made to persuade every person who has been a member elsewhere, but is not now a member of some church in the community in which he lives, to identify himself with a church.

Assimilation of New Members — A serious attempt will be made by all the denominations to welcome, teach, train and use the new members received into the churches during the Advance.

National Christian Teaching Missions —These eight-day Missions are sponsored jointly by the International Council of Religious Education and the Department of Evangelism of the Federal Council of Churches. A series of fifty will be held by the National Christian Teaching Mission Committee and many others will be held by State and City Councils under their own trained leadership.

High School Missions — These Missions, many of which have been held in the past, begin with a Monday morning convocation and conclude on the following Thursday evening.

University Christian Missions—These Missions have been held on college and university campuses since 1938. These begin on a Sunday and conclude on the following Thursday. The National Committee will hold fifty on as many campuses during the Advance. The denominational Boards of Higher Education will attempt to hold a Mission on every one of their campuses.

THE ADVANCE OF THE HOLY SPIRIT

"It is not within the power of men alone to create a new evangelistic movement. The Holy Spirit is He who empowers, directs and works. In the past, He has from time to time quickened the Church with power from on high. Without His power, Christians are powerless. Without His Divine Presence in our hearts, we are inadequate and insufficient to undertake this blessed work of the evangelization of our nation. God does not wait for us to be perfect. He is willing and ready to use very imperfect instruments. What matters most is that the instruments should be available for His use. The results of our efforts are not in our hands but in His. But He has given us the assurance that, 'it is required in stewards that a man be found faithful,' and that where that faithfulness is found, He is able 'to do exceeding abundantly, above all that we ask or think'."*

*This paragraph is taken from the Amsterdam report of Section II.

ACTIVITIES IN WESTERN YEARLY MEETING

By ESTHER LITTLER

Friend of Valley Mills Meeting, Western Yearly Meeting, R. R. 3, Indianapolis, Indiana.

The grounds of Western Yearly Meeting came alive for the 92nd time on August 15, when Friends gathered from their sixteen Quarterly and seventy-seven local Meetings for the opening session of Ministry and Oversight. Interest was concentrated on the report on State of Society, read by Albert L. Copeland. The activities of Young Friends continue to be a source of encouragement, as are those of the Missionary and Aid Societies. The report of the Committee on Training and Recording of Ministers was felt to show one of the most progressive steps taken by the Yearly Meeting. Standards have been set and approved which will raise the level of training required of ministers to that comparable with other denominations. The Yearly Meeting has agreed to finance the program.

Elbert Russell addressed the Monday evening session on "The Residue of the Spirit." "We are," he said, " in mortal bodies and we give them first claim. The tragedy is that while we are more than bodies our time, attention, energy, and resources are consumed in the service of the body. The spirit has its valid claims."

Attendance at the first sessions was unusually large. Visitors were present from ten Yearly Meetings and tw Friends from Japan added variety t the fellowship.

The resignation of Milo S. Hinckle a presiding clerk made it necessary to a point a successor, and Marcus E. Ke dall of Carmel was chosen.

R. Furnas Trueblood, pastor of We Richmond Meeting, led the devotion half-hours this year, which proved to b times of refreshing.

This year marked the first trial of th agreed rotation of standing committee and other scheduled events. Tuesda afternoon was devoted to the interest of Earlham College, which rose to th occasion by presenting a more or les unrehearsed dramatization of the pro gress of a prospective student, Sabro Louise Reynolds of West Newton! Th Earlham dinner was enthusiastically at tended by one hundred and forty per sons.

The Quaker Lecture was delivered b Elbert Russell on the subject, "Quake Fundamentals." The uniqueness of th Quaker interpretation was contraste with the dangers of standardizatio "Quakerism," he said, "is the most ad venturous kind of religion there is."

The Bertha Ballard Home reporte on its fiftieth year of service to workin girls in Indianapolis. The report of th statistical secretary, Geraldine Moor man, is always an occasion of interest comparable to the report of the Stat of Society.

On Wednesday evening, the Commit tee on Training and Recording of Min isters held a special recognition servic for two young men who have been re cently recorded: Keith Parr of Moores ville and George Reichard of George town. Errol T. Elliott brought a mes sage on "The High Calling of God i Christ Jesus." The Evangelistic, Pas toral, and Church Extension Committe reported having made contacts with stu dents at Purdue, Indiana, and Wisconsi Universities.

The United Society of Friends Wom en came into official being in Western Yearly Meeting at the Wednesday noon meeting when the name was adopted t conform with the national organization The united plan is being tried in par or in full by twenty-five of the forty-one societies reporting. Susie Meek Frazie spoke on the effect of segregation of the Indians, who have thereby been de prived of much which constitutes the American way of life. The report of the Board of Missions was read by Merle L. Davis, and missionaries past and present were recognized, among them being Avis Turner and Wendell G. Farr

While the women were in session a noon, Western Churchmen held an en thusiastic luncheon and program Furnas Trueblood addressed them o

Building Highways." Plans for a national meeting are being discussed.

The annual visit of the Junior Yearly Meeting is looked forward to by many as one of the bright moments of the week. Milo Hinckle aptly termed their report, "The State of the New Society of Friends." Their clerks this year were: Sue Ellen Moore, presiding; Jerry Johnson, assistant; Mary Ann Kellum, recording; Rachel Hampton, assistant; Robert Milhous, announcing; and Amos Mills, assistant. A total of ninety-five children were enrolled, with an average attendance of fifty-two.

Friday afternoon was devoted to the work and concerns of the Peace Committee. Harold Chance, secretary of the Peace Section of the AFSC, addressed the Meeting on "The Spiritual Foundations of Peace." "Friends have lost their sense of direction," he said, "an adequate center around which to build their lives. People who are at war within themselves and with God cannot bring peace to the world."

E. Raymond Wilson, secretary of the Friends Committee on National Legislation, outlined practical methods for nourishing and supporting the growing points of conscience in civic responsibility.

Harold V. Smuck, minister to Young Friends, reported Friday evening on his work and on the increasing activities and growing interest among the young people. Elbert Russell spoke for the Christian Education Committee on "The Bible and Creative Living." He said, "The Bible is a guide book and we do not sit at home and read a guide book. We *travel* by it. We do not live by creeds but by those deep things in the human heart which we value. The Bible has a way of dissecting human character so that we see what makes it go wrong."

The Stewardship Committee recommended a teaching campaign through which the motives of Christian Stewardship might be carried to each Meeting. The annual Young Friends picnic supper was attended by approximately one hundred thirty persons.

The worship services on Sunday are always times of enlarged fellowship. Furnas Trueblood's message on "Power Possibilities" was a challenging sequel to his daily devotional half-hours; and Elbert Russell's message, "The Valley of Decision," led us to the point of rededication. "The process of decision is the spring of destiny," he said. "We live in a world of indecision and we are moving in the direction which shuns responsibility and choice."

Those attending left with an increased awareness of unity, common purposes, and of high calling.

PUBLIC SCHOOL BIBLE TEACHING SINCE THE CHAMPAIGN CASE

By Wendell Hansen

Many Friends and Friends Meetings have wondered about the legal status of various public school Bible teaching programs with which they have cooperated.

After the Supreme Court ruling in the Champaign case, there were many who believed that all public school Bible teaching was illegal. A more careful study of the Supreme Court opinions, however, has shown that the opinions were limited to the type of case found at Champaign. Most other programs have therefore proceeded as before.

The Champaign Plan

In Champaign, Illinois, the Released Time Plan was used with representatives from the churches teaching in the *public school buildings*. It was on the matter of church representatives in *public school buildings* that the opinions seemed to be given.

Exceptions

A supplementary opinion was given by Justice Frankfurter. In the following words he made it clear that the opinions of the Court did not refer to all "released time systems." He states, " 'Released time' as a general conception, undefined by differentiating particularities, is not an issue for Constitutional adjudication. Local programs differ from each other in many and crucial aspects . . . " Joining in the opinion that "released time" programs in general were not under adjudication, were Justices Burton, Rutledge and Jackson.

Justice Jackson did not think it possible or desirable to grant the writ "prohibiting all instruction in and teaching of religious education in all public schools . . . in said district" or to "accept the role of a super board of education for every school district in the nation."

There is, then, no desire for "prohibiting all instruction in and teaching of religious education in all public schools." That which the opinions would prohibit would be the use of school buildings by teachers representing the churches.

The "Released Time" Plan Today

Under the "Released Time" plan, children are dismissed from regular school work for the purpose of studying religion. It is believed that this program as such cannot be challenged, that the child's time belongs to the child and to the parent and not to the state. In thirteen states, attorneys general or state departments of public instruction have expressed the opinions that released time classes held off school property are legal.

Erwin L. Shaver, of the International Council of Religious Education, states, "Three-fifths of the communities have not made use of public school buildings for week day classes, which have usually been held in near-by churches. Where schools have been used, the classes are being moved as promptly as possible to other buildings."

Dr. Roy G. Ross, general secretary for the above organization, writes, "The vast majority of school systems which have reviewed their administrative arrangements for released time religious education in the light of the McCollum decision, have decided to continue, some with virtually unchanged programs and others making necessary adjustments."

Bible Teaching in the Schools

Twelve states by mandatory law require the reading of a portion of Scripture every day in every school room. This is distinctively a school function, and has nothing to do with the church and state each "in its respective sphere." Therefore, the schools of these states are continuing as before.

A limited number of schools have Bible teachers who teach the Bible as any other subject is taught. These have continued as before, where the funds have not come from specific church groups. From the Supreme Court opinions in the case, we find the expression that one could "hardly respect a system of education that would leave the student wholly ignorant of the currents of religious thought that move the world society for a part in which he is being prepared."

GOETHE AND THE QUAKERS

As the bi-centennial of Goethe is being observed, it will be of interest to Friends to know that he had several exposures to a Quaker meeting for worship—at Bad Pyrmont, in 1801.

An article in *The Friend*, London, by E. F. Howard, quotes from Goethe's record that he "went several times to the Quaker Meeting close to Pyrmont, where the improvised rhetoric could hardly strike one as inspired. It is a sad thing that a pure cult of this kind, when it is narrowed down by place and time, can never avoid a certain flavour of hypocrisy."

This is by no means a complimentary reflection, but a more favorable impression was made on him by Luke Howard F. R. S., whose work he admired.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Margaret Fell, Mother of Quakerism, by Isabel Ross, Longman's Green and Company, 421 pages, $6.

Probably the reason for the relative equality of men and women in the business and service of the Society of Friends for three centuries lies not only in the basic principle of equality in their message, but also in the practice of that principle, by which women, from the very beginning, played a large part. Sometimes their work was that of the home and sometimes in message bearing, even in prison.

The two great names of Quaker women are Margaret Fell, later Margaret Fox (1614-1702), and Elizabeth Fry (1780-1845). Almost like a companion volume to the book on Elizabeth Fry by Janet Payne Whitney comes the story of Margaret Fell by Isabel Ross, English writer and decendant of Margaret Fell.

The book is a masterpiece in style. It combines the manner of the scholar with the fascination of the story teller. It is no less history for being a story. It bears out the suggestion that "truth is stranger than fiction." Whether "stranger" or not, the true story of Margaret Fell is entrancing, even thrilling. The reader who starts with this book will probably be lured to its end.

Margaret Fell, the wife of Judge Thomas Fell, was a woman of influence, dignity, and grace. Living in substantial Swarthmoor Hall, her home became the chief center for the newly-forming Quaker movement.

This book is not only the story of a woman; it is the story of a home and the movement which that home sheltered. It is replete with references and annotations, which indicate great care for accuracy in research. It is both a resource book and a story. We bespeak for it a wide reading among American Friends.

Songs of the Dawn by Toyohiko Kagawa, Friendship Press, 78 pp., $1.50 paper cover.

Japanese poetry, like Japanese art, is characterized, partly, by the absence of the unessential. Its lines are quick, pointed, and terse.

This volume brings not only the characteristic style, but also the distilled thinking and living of one of the world's great Christians. Like the service of Kagawa, these are gems of daily gleaning on the ordinary side paths of Japan.

The volume has three sections: one the poems of Kagawa; another, the poetry of other Japanese Christians and yet another, characteristic and classical poems of Japan.

"FAITH AND PRACTICE" NOW READY

A new printing of the proposed *Faith and Practice* (Discipline) to be presented to the Five Years Meeting, is now off the press and available at 60 cents. Typographical and factual corrections have been made. Send order to the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

POETRY CONTRIBUTORS

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AVERY D. WEAGE, Box 173, Challis, Idaho.

JULES ZANGER, 1878 84th Street, Brooklyn, New York

THE WAY OF WAR

There is no victory today in war:
The victors pay as dearly as the rest —
In young lads lost, their finest and their best,
Tomorrow's hope cast up on every shore.
There is no victory today in strife:
For precious lives destroyed will not come back;
The world, we know, is poorer for its lack
Of every single boy who gave his life.
There is not victory today in arms:
For arms must surely fill the maw of greed;
And greed proves still victor, who, with speed,
Sounds forth the trumpet of new wars' alarms,
So this is war today in every place:
Mass suicide self-planned for the human race.

AVERY D. WEAGE

CASSANDRA

Foreseeing disaster, I warned of upheaval;
Skeptical always, they mocked at my gloom,
Calling me raven-tongued, heavy-faced, evil,
Maliciously lying presager of doom.

With blindness more savage than I had expected
They spat on my wisdom, my prophecy scorned;
Though not unaccustomed to being rejected
Their calumnies stabbed me. Yet once more I warned,

Conjured them to caution in last desperation,
Cursing this puissance, powerless to save.
When time, too soon, gave me full vindication
Tongueless acknowledgment came from the grave.

GEORGIANNA MERRILL ROOT

LUCIFER

Here in this cage of flesh we lie,
Waiting the flight that darkness brings;
We of the dust who cannot fly
Flutter the memory of our wings.

Soar again with the Scarlet Host,
Poise on the steps of the Golden Throne,
Shout once more the prodigal boast . . . .
Then fall — to wake in this cage of bone.

JULES ZANGER

CHALLENGE TO DESTINY

Was not Columbus once a child, as I,
Watching the endlessness of sea and sky
And longing to explore their rendezvous?
And was not Shelley sky-taught, earth-chained, too—
Longing to soar on sky-lark's wings, sun-pearled,
And with his song bless all the waking world?
Would not perhaps old Wagner, as a boy,
Have walked with me and found a wilder joy
In lightning-flashes, bold and white and clear,
Across the sky, a slash of splendid fear?
And Jesus, as a child, would feel delight
In seeing, as I do, the bluebird's flight;
And, at the soft caress of dawn's first breeze,
As I do now, sink speechless to his knees.

Let destiny create me as she will:
The white steel of my soul is moulten, still.

COSETTE EASTERLING SMITH

The Sunday School Lesson

Prepared by Russell E. Rees

For October 16—God and the Nations

Isaiah 1:21-28, 19:19-25

Robert Burns has voiced a common prayer, that we might see ourselves as others see us. That would be shock enough! But Isaiah has a deeper purpose than that, to have men see themselves as Jehovah sees them. He proposes an arraignment of the nation as God judges them. What God saw, according to the prophet, was not a pretty sight. A nation that had been committed to righteousness, now harbors murderers. Their bright silver (of ideals) has turned to the dross of compromise. The leaders of the people now are the companions of thieves (or gamblers). Everyone has his hand out for a gift or a reward, and they are unjust to helpless people like widows and orphans.

"No, no, I insist he was not talking about us! He was talking about Israel 2500 years ago. This is history." And with a proper haughtiness we stand up to our full height and say, "Was not Israel a very wicked and a very foolish nation? Did she imagine that a nation could behave so outrageously and not come to a bad end?" But Israel was a stubborn nation. She looked into the mirror held up by the prophet, and straightway forgot what manner of nation she was.

We need to look at this question of punishment again. We may have been deceiving ourselves with our soft ideas of justice. We have emphasized mercy, and to be sure it is important. We have emphasized tolerance, and that is important. We have talked of forgiveness, and that is very important. But if we have overlooked the moral plumb line, or if we think God makes no distinction between good and evil, or that man does not have to worry about an "eternal perpendicular," we are very far from believing what Isaiah believed.

To be sure Isaiah speaks words of hope to the nation. "I will purge," "I will restore," "Zion shall be redeemed," so he says. But it is evident that he does not think the nation will be redeemed *in* her errors, but *from* her errors. She shall be redeemed when she becomes The City of Righteousness.

The second section of the lesson turns this judgment away from a narrow and provincial point of view, to the wider and universal one. God's care knows no geographical limitations. How could men have supposed that God changed his mind to fit the changing boundaries of Israel? Yet it was hard for the Jews to get over that national hurdle. But should that surprise us? For Isaiah to include Egypt in the care of God is paralleled by our attempt to include Germany and Japan in the circle of God's care during the war, or by including Russia in his care now.

Nationalism is one of the most serious antagonists of Christianity, as it was the enemy of Isaiah's Judaism. The supreme call upon man's spirit is the call to see the world through the eyes of God, to see that God is no respecter of persons, but that in every nation, he that doeth righteousness is approved of God.

Questions:

1. In what sense can a nation be said to sin? Is not sin a personal matter?
2. What percentage of the people of a nation have to be righteous to insure the "saving" of the nation?
3. How well does Isaiah's indictment of Israel also fit our own nation?
4. What behavior of ours would change if we believed in the universal character of God's care for people?

For October 2—Isaiah Teaches Trust in God

Isaiah 12:2, 26:1-7, 30:1-2, 15-17

The question has sometimes been asked, "Did Isaiah have a gospel for the individual?" Certanly most of his messages are directed to "the nation," or "the priests," or the "rulers," or to some other group. Likewise his hope is in groups, "the remnant," "the escaped," "the holy seed," or the "restored nation."It is commonly said that Jeremiah was the prophet of the individual, and that it was he who discovered that a man might act independently of his environment.

While in general it is true that Isaiah was the prophet to the nation, and that he seldom separates the individual from the group, there are some evidences of the growing awareness of the individual. The prophets own experience was most certainly personal. It was shared by the nation, or by the princes or by the priests. He went into the temple and it happened to *him*. The lesson today has several instances of the personal element in his thinking. "I will trust," "Jehovah is my strength and my song," he is become "my salvation."

The inward peace about which Isaiah speaks with such authority is always personal. "Thou wilt keep him in perfect peace whose mind is stayed on thee." It may be that the community has something to do with this inward peace, but the peace is not dependent upon the community. That the individual can know serenity in the midst of storm is one of the great discoveries of life. Isaiah knew this first in his personal experience, and he claimed it for others.

Many of us have been greatly helped by Thomas Kelly's description of the Light Within. "A practicing Christian must above all be one who practices perpetual return of the soul into the inner sanctuary, who brings the world into its Light and judges it, who brings the Light into the world with all its turmoil and its fitfulness and recreates it." These words are an excellent commentary on Isaiah's claim, "in returning and rest shall ye be saved; in quietness and confidence shall be your strength."

Something has happened to a great many people today in this area of trust and faith. Many people are no longer able to have a quiet confidence in God because they are no longer sure just what is the area left to faith. Science has explored so far out into the unknown, has mapped and catalogued so much of what was a mystery, we are often intimidated by their findings lest we appear naive. So, lacking this vital faith, man has turned more and more to his own devices and relies more and more upon his own strength. Can God deal with the complicated international snarls of the present, or must man rely upon his own solution? We are, I think, inwardly weakened by these intimations of doubt, and so we approach our world and its problems without the inward strength and poise that might make our contributions more relevant.

Friends ought to read this lesson with particular appreciation and understanding. For whatever contribution they have made to the world has been made primarily because they had discovered and displayed this inward strength. They have been able to maintain the position of a Protestant minority against great odds; they have been able to choose a way that seemed right and hold that way against public opinion; they have been able to seek the will of God in quiet confidence; and then to follow it with tremendous fervor. And this they have done because they had learned the lesson of "return and rest, of quietness and confidence."

Questions:

1. What is the relationship between the will of God and man's reason? Do they contradict each other?
2. In what practical way does trust in God affect one's action?

FLUSHING MEETINGHOUSE PICTURED ABOVE

In 1694, the Flushing meetinghouse was built, prior to which Friends had been holding meetings for worship in that vicinity for nearly forty years. The movement that was to become the Society of Friends had begun in 1649 under the powerful influence of George Fox, who also preached at Flushing in 1671 in the course of his travels up and down the colonies. Friends Meetings have been faithfully held in Flushing for 292 years. This is one of the oldest meetinghouses within the Society of Friends, and there is only one older in New York Yearly Meeting, that being the Shrewsbury, New Jersey, meetinghouse, which was built in 1672, being mentioned in George Fox's Journal. (Unfortunately, meetings are held only during the summer here.)

In the early days, Friends migrated from Flushing and other parts of Long Island to the unoccupied land between the Dutch colony along the Hudson River and the English colony of Connecticut, this being now known as Westchester County. They held meetings there prior to 1672, which is the date of the first recorded Quaker meeting. George Fox speaks of having a meeting at "Rye on the Continent," this being in the vicinity of Mamaroneck where Quakers settled and built their first meetinghouse. Friends expanded, and in 1768 it was decided to build another meetinghouse in the Quaker Ridge area a few miles away. This Quaker Ridge section is now located at the boundaries of Mamaroneck, New Rochelle and Scarsdale, and three meetinghouses were subsequently built there. These are no longer in the possession of our Society, reflecting our peculiar custom of selling our meetinghouses and property when it seems that there is no immediate possibility of their being used.

Scarsdale Friends Meeting arose during the recent war, when Friends of lower Westchester County were unable to travel to upper Westchester where the meetinghouses were located, due to the Government's rationing gasoline. The meetings were held in Friends' houses in 1944, and in 1945, the local Girl Scout House was rented. Subsequently, in June 1946, a united Monthly Meeting was organized and then plans were made for the erecting of a meetinghouse. Property was purchased from one of the members (a few miles from the other Mamaroneck meetinghouses); the architects in the Meeting drew up plans and an attempt was made to raise money. The latter was a slow process and building costs zoomed in inverse proportion to the way money came in. After a time of continuing to meet in the Scout House with business meeting in members' homes, a strong opinion became prevalent in that a meetinghouse was felt to be much needed. In February and March of this year, the decision to build was made, and in June, the ground was broken for the new structure to be completed by the Fall.

THOMAS HANCOCK

I care more for that long age which I shall never see than for my own small share of time. Cicero.

From Our Readers

OLDEST MEETINGHOUSE?

Editor, THE AMERICAN FRIEND:

On page 289 of your issue for September 1 you say: "The oldest Friends Meetinghouse in America is at Shrewsbury, New Jersey. It was built in 1672 and is referred to in the Journal of George Fox. Next in age is Flushing, New York, meetinghouse, built in 1694." If by oldest is meant oldest still standing this statement will hardly go unchallenged by historians or by Friends elsewhere proud of some ancient meetinghouse. At Shrewsbury another house was erected on land, deed for which in 1695 is still extant. This second house was of brick and it in turn was replaced in 1816 by the present frame house, for which a piece of adjoining land was acquired. This at least is the judgment of both Quaker and non-Quaker historians.

Henry J. Cadbury

FOR MIRTH AND FELLOWSHIP

To the Editor of THE AMERICAN FRIEND:

I have read with interest the suggestion that there should be a lot of letters written about what we may expect from the Five Years Meeting in 1950.

First of all, and most important I feel, is a sense of friendly acquaintance which the Five Years Meeting makes possible. Henry Vore of Iowa who was at one time at Unadilla Meeting in our New York said to me: "Hollingsworth, I wish Friends knew you better out in Iowa. It would ease a lot of suspicion." When we look a person face to face and eat and joke and live with him, or her, he becomes a reality in our existence and not a preconceived dogma or dictum.

We on the Atlantic slope are more like each other in the various branches of the Society of Friends than people from beyond the Alleghenies are apt to realize. We look at the past with greater veneration. I was greatly amused by a sign that met my eye the other day as I motored along the highway: "Antiques—Wholesale and Retail."

Carl Sandburg in *Remembrance Rock* quotes somebody who says: "Nothing that cannot grow is permanent." If I grow, I am not the same person that you met before and so I plead for understanding in making the Five Years Meeting worth while. It would be more worth while, of course, if people who are taxed to pay the expenses of the people who go would realize their stake in the Five Years Meeting.

We are a small body but the mails still run, though from time to time we are tempted to think ineffectively, and

o an imaginative person a correspondnt can become a real friend. Of course, ve have to be careful what we put into etters, always mindful of our audience nd how it will interpret what we say, ut we are very grateful that we are assed beyond the committee stage, assing on epistles received from other Yearly Meetings as to whether or not hey are fit for the public ear.

My early acquaintance with the Five Years Meeting brought me in touch with A. F. N. Hamilton which, he interpreted, meant "Ain't 'Fraid o' Nothin'." I loved him then and I revere his memory now; and to me one of the great distinctions of the Bible is the continued suggestion when some special divine manifestation occurred, "Be not afraid," or "Fear not." Not for nothing is the international sign of clasped-hands adopted.

English Friends are sometimes hard to understand. My hat is off to their adventurous spirit; and some of us are as stubborn as they are. Afraid, we may have been, but never again.

I hope some good stories will come out of the Five Years Meeting. Quakers have a poor reputation for mirth which I think is a God-given quality, and I hope we shall enjoy each other at our approaching Five Years Meeting.

L. Hollingsworth Wood

133 E. 40th Street,
New York 16, New York,
August 22, 1949

RADICALS AND RADICALISM

Editor, The American Friend:

Regarding the editorial, "Examining the Radical Method," in the September 1 issue of The American Friend: I should like to submit the enclosed reply in the hope that it will lead to a clarification of the issue under discussion. The American Friend is a very stimulating publication which I enjoy reading.

One of the major factors involved in the question of means and ends is of a semantic nature. There exist in our society certain shibboleths, terms which divide us from one another. One of those important watchwords is the term "radical."

When we deal with the signification of words, we are treating one of our most important problems, for philology is of tremendous importance to every on-coming generation. Terms lose their original meanings, yet those terms continue to live and take on added and sometimes contrasting implications. Part of the confusion of our age results from the fact that we use similar terms, but our meanings are different.

The term "radical" is considered a dangerous word. It is surrounded with an atmosphere laden with explosive qualities. Commonly we think of a radical as a person who is opposed to the status quo, or one who finds it "impossible to be a gradualist," or one who favors revolution rather than evolution. Most unfortunate is the attempt to place radicalism in opposition to realism. A careful definition of terms would support this contention. A radical is one who reaches to the center or ultimate source. Thus, he who would reject radicalism embraces superficiality. The radical is one who gets at the root of whatever matter is under consideration. His is a penetrating insight into what is basic and original. A person is not a radical merely because he is opposed to the status quo. The radical as such is not necessarily against "gradualism." Although he may be a revolutionist in the sense that at times he favors a complete reversal of harmful, social conditions, he may not insist on the primacy of sudden change, for he recognizes that revolution and evolution are at times concomitants. It is only when the trend of social evolution seems reactionary that the radical espouses immediacy of social change. It is at this time that the practicing radical is most against the status quo.

The Christian should ask himself, "Who is the radical and who the reactionary?" Is not the Christian person of necessity a radical; one who seeks basic insight? It would seem that what we need in our society is Christian radicalism, wherein the radical insight is preserved, but the methodology employed is of a positive and creative nature. Radicalism as such offers no methodology. The radical is the critical diagnostician. Let us not denounce or fear radicalism; rather let us seek to be the real radicals of our day.

The radical usually is accused of advocating violent methodology. One wonders if he is as guilty of violent practices as his antithesis. For example, consider the methods of the race riot mobs which by violence seek to preserve restrictive housing covenants and other forms of discrimination.

When one considers the materialistic trend of our civilization who will be found standing to the left of the Christian? At this juncture, Christians are the extreme leftists, seeking to reverse or revolutionize the whole movement. The early Christians struggled with the principle that material property is more important than spiritual welfare. Let Christians today speak forcefully on the question, "What is property?" Does your job belong primarily to you, to your employer, to the government or to God from whom you are a steward? Are civil rights the property of the state which may or may not grant them to citizens? Is a man's conscience his property, or should it be given to the state, or to an economic class, or is it to be conformed to Divine Will?

These are a few of the important issues we face. Until we become radicals in the precise meaning of the term, we, as Christians, have no message of redemption to offer to our staggering, reeling civilization.

Eugene Kreves, Minister,
Cincinnati Monthly Meeting

2910 Eden Street
Cincinnati, Ohio

Editorial Response

We are grateful to Eugene Kreves for his incisive thoughts and reply to our editorial. There is very little disagreement between our point of view and his. Perhaps this additional comment may clarify our thinking. May we also suggest the re-reading of "The Radical Christian Solution" by A. J. Muste in The American Friend, December 9, 1948.

Like most discussions the one on what is called "radicalism" comes to be a question of agreement on terms. Clearly, the original meaning of the word radical is "root" or, in other words, if we are to rest our case with semantics, "radicalism" and "fundamentalism" are nearly synonymous, but usage has not left them thus. The dictionary also sustains the idea of radicalism as being one of "extreme views."

But the problem raised in our editorial is basically not one of semantics. There is a "frame of mind" which, despite its protestations, is not wholly unlike that of the military strategists. It seeks to define issues in terms of "sides." It may be a battle of votes or of words. At any rate, one "side" must win. The other must be defeated. We are all caught inextricably in that process in varying measures.

The issue of reform in a community, for instance, sometimes requires sustained effort by an organized group and certainly a vote. The danger is that we settle upon a conflict or contest method *as a principle* and purposely initiate and pursue it in every other problem situation, supposing that it *answers* a problem. It is a mistake to do that precisely because it is not "fundamental" or of the "root" of the problem. Semantic puritism would say that it isn't "radical" enough.

A better frame of mind is that which invites the "sides" in a conflict to a deeper level of understanding. A cause is never fully won by voting down or arguing down the opposition. "Come let us reason together" is still a fundamental call to human conflicts. Christians must learn how better to practice it among themselves and to offer it to the violent "sides" of conflict.

The Editor

Friendly Life — Far and Near

Mt. Airy, North Carolina Friends have sold the old parsonage and are planning a new home for their minister and wife, Reuben J. and Ethel Payne.

* * * *

As Mary Hiatt moves from her service in the Georgetown, Illinois, Friends Meeting to the pastorate at Watseka, Illinois, Russell Burkett moves from Spiceland to the Georgetown pastorate.

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Dr. Samuel Marble, president of Wilmington College, has returned from Europe where he spent the summer. Among other activities he taught in a college in Denmark.

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Gurney Binford who recently fell and suffered a painful injury is reported as improving. His present address is 4290 Budlong Avenue, Los Angeles, California.

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Friends of Nebraska Yearly Meeting in the Pueblo area have purchased a camp site of 440 acres in the mountains. It includes timber and a stream. They are now engaged in improving it.

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New Providence, Iowa, Friends were privileged to have William J. Murphy and his wife of Medina, Washington, give gospel concerts on four evenings during September.

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Clyde and Lenna Watson, formerly ministers for New London Meeting, have taken up the pastoral work of New Salem Meeting. Both Meetings are in Western Yearly Meeting.

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George Stump and his family have moved into the parsonage at Stockport, Iowa, where George Stump will minister to Stockport and Hickory Grove Meetings, succeeding Valentine Krumm.

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The new Meetinghouse of Toronto, Canada, Friends will be dedicated October 1. Clarence E. Pickett will be present to make an address. The location is at 60 Lowther Avenue.

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Friends of the Meeting at Oberlin College are concerned to be remembered by visiting Friends. Their meetings are announced, for the first time, in our directory on the back cover.

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Roy McCorkel, who has been with the American Friends Service Committee for six years and has served during the past year as Director of its Educational Services, leaves the Committee September 23 to take up the position of CARE Regional Director in Southern Europe. His family will be living in Switzerland, while his duties with CARE will extend to Spain, Italy, Yugoslavia, Greece, and Austria.

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The annual Meeting of the Lake Erie Association of Friends will be held on Saturday and Sunday, October 8-9, at the Lynn Rohrbaugh farm, five miles west of Delaware, Ohio.

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Alice Shaffer who spent several years of service in Germany, followed by a wide visitation of Meetings in America, will leave shortly for an extended period in the service of the United Nations Childrens Fund.

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The position of Religious Education Director for Whittier Friends Meeting left vacant by Alice Wagner, will be taken by Mary Alice Azeltine on a half time basis until a full time Director is found.

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David Stanfield has been appointed as executive secretary to Wilmington Yearly Meeting. Having been a member of the Five Years Meeting all of his life he is well known among Friends of the area. His graduate work was done at Hartford Seminary.

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First Friends Church in Indianapolis has undertaken an advance program after several months of careful planning. This includes extensive visitation among members, meetings for report and a continuing program based upon their special plans.

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Raymond E. Mendenhall has recently become Dean of Wayland College at Plainview, Texas. He has resigned from the Board on Public Morals of the Five Years Meeting in order to give his time more fully to his new field of work. He has served that Board as chairman for several years.

* * * *

Eleanor Zelliot of Des Moines, Iowa, Friends Meeting has joined the staff at Quaker Hill, Richmond, Indiana, as secretary to the Director. She is a graduate of William Penn College and continued her training at Bryn Mawr on a fellowship.

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With Cecilia Sheppard and William J. Reagan of Quaker Hill and with William Clark of Earlham College as leaders, Quaker Hill, under the direction of William Q. Hale, is conducting a course of studies in religion and sociology for teachers, ministers, parents, social workers, and for all who are interested.

* * * *

Kiyoshi Ukaji, Clerk of Tokyo Monthly Meeting and formerly Clerk of Japan Yearly Meeting, will continue his visitation among American Friends, which he started in October, 1948, until next Spring when he will return to Japan. He is Assistant Editor of the *Oriental Economist.*

* * * *

Robert Reuman, Newton Garver, Paul Cates and Ralph Cook have been released from the Federal Correctional Institution at Danbury, Connecticut where they have been serving terms for non-registration. Paul Cates is returning as a student to Haverford and Ralph Cook to Earlham College.

* * * *

The New Friends Meetinghouse in Mito, Japan, has been dedicated, with two hundred and fifty persons attending. Elizabeth Gray Vining, Friend and tutor to the crown prince, and Esther Rhodes, principal of the Friends Girls School in Tokyo, attended with other Friends from the United States.

* * * *

The report of a Quaker Committee on Russian-American Relations has had a wide exposure through leading newspapers and magazines. Inquiries and requests have come for more than 50,000 copies. (See THE AMERICAN FRIEND, editorial, September 1.) Although it is yet uncertain when a new printing will be off the press, and what the price will be for them, orders may be given to the Peace Board of the Five Years Meeting, 101 South 8th Street, Richmond, Indiana.

* * * *

According to the *Canadian Friend* Arthur G. Dorland of London, Ontario, was recently elected president of the Historical and Literary section of the Royal Society in Canada which met in Halifax. He was elected a Fellow of the Royal Society in 1937 in recognition of his work in history. Arthur Dorland is head of the department of History in the University of Western Ontario.

Among other books, he is the author of a new text book in Canadian history called "Our Canada" which is to appear this fall, published by Copp Clark Co.

* * * *

Marriage according to Discipline has been quite a common occasion in Friends Meeting at Cambridge, Massachusetts, during the past Spring and Summer, with six such ceremonies be-

ng carried out. In one instance both bride and groom were members of the Meeting, in four others members were marrying non-Friends, and in the sixth the bride was a member of a distant Meeting and the oversight taken at its request by Cambridge Meeting. Five of the six ceremonies took place in the Meetinghouse and the sixth at the home of the bride. Chester Smith writes, "It is heartening to have so many of the young people feel the sacredness of marriage by repeating the wedding vows themselves in a specially appointed meeting for worship."

Friendly Fellowship

WINCHESTER, INDIANA—On August 20, Winchester Quarterly Meeting was held at the Winchester Friends Church. The meeting was not very largely attended due to the polio ban, which had just been lifted. Emphasis was placed on how the eyes of the people had been opened by this dreaded disease that has stricken our land. We think of the summertime experience when people are getting down. Why aren't we alert in the summertime as well as any other time? Why don't we grow? How many have you asked to go to church in the last year? If anything means much to you it should be most in your life. These were the questions raised. Rachel Osborn was in attendance. John Compton of Muncie brought the message. He spoke on "The Church." It is our responsibilty to lift men from moral life to an abundant life. God sent Jesus and he sends us.

We regret very much the departure of Franklin and Lillian Chant who are moving to Van Wert, Ohio. Franklin Chant served as clerk of this meeting for some time, and Lillian Chant served as Missionary Superintendent.

* * * *

NEW LONDON, INDIANA — Friends of the Meeting, during recent weeks, have been participants in a program of shifting scenes. On August 7, a student in Friends University, a Japanese Friend from Tokyo, spoke in the morning meeting. On August 25, an evening social was the occasion for a good-by get-together for Clyde and Lenna Watson, who, after a period of faithful and devoted pastoral service, were leaving for work in another field—with New Salem Friends. Then on September 4, the pleasure was experienced of welcoming the in-coming pastor, Valentine Krumm and his family—his wife, Esther; one daughter, Ruth; and three sons, David, John, and Paul. For some time there has been the feeling that the parsonage must be remodeled or a new one, closer to the meetinghouse, be built. At last it was decided to build and a committee, including the trustees, was empowered to proceed. So now a new house is being erected on the meetinghouse grounds, just south of the meetinghouse.

* * * *

PORTLAND, INDIANA—Several members of the Portland Friends Church and their families gathered recently in the church basement with a carry-in supper to welcome their new pastor and wife, Rev. and Mrs. Walter McAdams.

After supper a short program in charge of Miss Blanche Morrical was presented as follows: group singing; scripture, Joe Hummel; prayer, Mrs. Rosa Mason; welcoming address, Mrs. Estella Foxworthy; talk, Walter McAdams; reading, Mrs. Laura Halterman; solos, June Millett and Mary Jacobs.

* * * *

PORTLAND, INDIANA—Portland Quarterly Meeting was held September 10 with John R. Walter and Myrtle LaFavour as Clerks. Estella Foxworthy brought a message on I Cor. 15:58 and Romans 12:21, suggested by Theodore Foxworthy, unable to attend. Included in the business was a report of all Quarterly Meeting obligations paid to date. The Quarterly Meeting welcomed the new pastors: Vernon and Aldine Riley, Monroe; Walter and Margie McAdams, Portland; Lowell and Edna Kestler, White Oak. Oscar and Alice Trader were visiting Friends. Theodore and Estella Foxworthy live at 523 East Water Street, Portland, Indiana. Norval E. Webb of Richmond brought the message on "Christ the Unknown."

In the Larger Circle

Dr. Ralph W. Sockman will start his fourteenth year as presiding minister of NBC's "National Radio Pulpit, Sunday, October 2 (10:00-10:30 a.m., EST). Dr. Sockman is pastor of Christ Church, New York.

As in past seasons, the weekly program will be conducted along the lines of a Protestant church service, with hymns by the Radio Choristers, prayer and sermon.

* * * *

Dr. Walter W. Van Kirk will return to NBC with his weekly analysis of the latest news in the world of religion on Saturday, October 1 (6:15-6:30 p.m., EST). Dr. Van Kirk, who has been the "Religion in the News" commentator since 1935, is executive secretary of the Department of International Justice and Good Will of the Federal Council of the Churches of Christ in America. "Religion in the News" will be produced in cooperation with the Federal Council.

IN MEMORIAM

Cora May Lett (Mrs. Isaiah B. Kershner) daughter of Randle and Mary Elizabeth (Fuquay) Lett, was born near Wheatland, Indiana, and spent her early childhood there. Her father was a prosperous farmer but died at an early age leaving a large family to shift for themselves. Cora earned her own living from the age of fourteen and always led her classes in school. She attained high rank as a teacher in the public schools of Knox County, Indiana.

On June 27, 1888 she married Isaiah B. Kershner, a member of the bar of Kansas. Most of their married life was spent in Kansas with the exception of the years 1895 to 1907 in Missouri. They were the parents of four children, J. Hayden, Hughie, Howard E. and Helen, the latter two of whom survive; also seven grandchildren and four great grandchildren. Mr. Kershner died in Wichita, Kansas, February 28, 1926. Since 1937 Mrs. Kershner has resided in Southern California.

In 1900 the Kershner family joined the Religious Society of Friends and have been active members ever since. Cora L. Kershner was always interested in the work of the church and in public affairs. For many years she was an officer and State lecturer for the Womens Christian Temperance Union and for some years was State Evangelist for that organization in Kansas. She was well known in every County of that State, in surrounding States, and in California. She was a member of the Womens Christian Temperance Union for sixty years.

Cora L. Kershner died in South Pasadena, California, September 12, 1949. Since leaving Kansas she has been a member of Bethel Friends Meeting in Long Beach where a memorial service was held at three o'clock Sunday afternoon, September 18.

DATA ON NON-REGISTRANTS

Those who wish accurate and up-to-date information on legislation, treatment and prospects of release for non-registrants should ask for such information from the Central Committee for Conscientious Objectors, 2006 Walnut Street, Philadelphia 3, Pennsylvania. Rumors and ill founded reports have sometimes created hardships on those imprisoned and on their friends.

There have been significant moments in our session when light broke through —when with feathery lightness as with wings of the spirit something came to us—something that was not ourselves.

From the *1949 Epistle* of New York Yearly Meeting

QUAKER PLACES

For several issues, THE AMERICAN FRIEND *will present a series of unusual names associated with present-day Friends Meetings. Many of the names are Indian.*

WICHITA, KANSAS

There is no doubt about the meaning of the word "Kansas." Taken from the Sioux Indian language, it means "south wind people." The Kansas Indians, a clan of the Sioux Indians, gave the State its name.

There is doubt about the meaning of "Wichita," named for the Wichita Indians. Three interpretations of "Wichita" are suggested. "Coon Eyes," "Scattered Lodges," and "Painted Faces," with the last being favored. Shall we therefore think of Wichita Friends as "south wind people with painted faces"!

TUNE IN

Mrs. Eleanor Roosevelt, Dr. William C. Menninger, Rev. John Sutherland Bonnell, and Dr. Benjamin Mays, president of Morehouse College, will head a list of distinguished participants in a new series of Protestant radio programs announced by the Protestant Radio Commission. Entitled *Someone You Know,* the series, to be heard over the facilities of the American Broadcasting Company (Thursdays, 10:30-11:00 p.m., EST, starting September 29), is being prepared under the guidance of the Department of Pastoral Services of the Federal Council of the Churches of Christ in America and will deal with problems of mental health and pastoral counselling. *Someone You Know* is the first attempt on a national scale to show the place of the minister as counselor and friend in helping to solve personal problems.

BEETHOVEN CONQUERS ACRE

Napoleon failed to take Acre, Palestine, after subjecting it to a sixty-day artillery bombardment and siege. Beethoven took the town in two hours on a recent Saturday evening. For the first time in two years there was a concert in Acre. The occasion was probably the first in the town's history that Jews and Arabs sat together at a classical concert. The Quakers have started a new institution in joint community living in Acre. They have planned a series of occidental and oriental concerts to be given by Jewish and Arab artists at Quaker headquarters in the former Orthodox Club of Old Acre.

The record of the late Justice Murphy began in the case of *Falbo* v. *U. S.* in January of 1944. There in a dissenting opinion he made the statement that he has repeated since:

"The law knows no finer hour than when it cuts through formal concepts and transitory emotions to protect unpopular citizens against discrimination and persecution."

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MERRILL L. HIATT, Headmaster
Locust Valley, Long Island, N. Y.

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For further information address
JAMES F. WALKER, *Principal,* Westtown, Pennsylvania

PASTORAL OPENING

Small Friends' Meeting in East seeking Pastor. Send particulars to: M. A. Harvey, R.F.D., Swansea, Massachusetts

BOOK WANTED

WANTED TO BUY—Book of poems by Mahlon Oliphant. Write to Nellie Oliphant Schwarz, 27 Potomac Avenue, Lombard, Illinois.

Get your Vitamins the natural way! Take Haydens Wheat Germ daily for vim, vigor, and vitality. Nature's richest source of Vitamin B1. Sent fresh from the mill postpaid for $1.00 for three 10oz. pkgs. West of Mississippi and in Florida, $1.15. PERRY HAYDEN, *Pres.,* Dynamic Kernels Foundation, Dept. AF, Tecumseh, Michigan.

BIRTHS

JONES—To T. Canby and Eunice M. Jones at Clinton Corners, New York, on August 16, a son, Timothy Harvey.

PEASER—To Edward and Ruth Lockwood Peaser, a son, David Lockwood, on September 12, at Goshen, New York.

GUTHRIE — To George and Margaret Laughlin Guthrie of Chicago, Illinois, a son, Stephen Paul, August 29, at Eldora, Iowa.

MARRIAGES

HAINES-EDGERTON—Martha Belle Edgerton, daughter of Wendell H. and Annie Belle Edgerton of Goldsboro, North Carolina, to Richard Haines, son of Homer and Lois Haines of Sabina, Ohio, on July 23, at the Goldsboro Friends Church, with Dr. Clyde Milner officiating.

INGLIS-TOLLEFSON — Margaret Alice Tollefson, daughter of Harold N. and Gladys J. Tollefson of Baltimore, Maryland, to Alan O. Inglis, son of Rev. and Mrs. Ervine P. Inglis of Webster Groves, Missouri, on September 8 in Homewood Friends Meeting at Baltimore, after the manner of Friends.

TYLER-ROBERTS — Victoria M. Roberts to Melvin Tyler at the bride's home in Hortonville, Indiana, with the groom's father, Grover A. Tyler, officiating.

WELLS-THOMPSON — Margaret Ellen Thompson, daughter of Charles and Blanche Thompson of New London, to Russell Wells, son of Opal Wells also of New London, Indiana, on August 21, at the New London Friends meetinghouse with Frank Stafford officiating.

WHITTLESEY-GOLDENSTEIN — Margaret Goldenstein, daughter of Siebeld and Pauline Garrison Goldenstein of Newberg, Oregon, Meeting, to Nathan Mills Whittlesey, Jr., son of Nathan and Ruth Taber Whittlesey of Lindsay, California, Meeting, after the manner of Friends, with Carl Bird, Isaac Pennington and Dr. Haworth participating, and the certificate being signed by eighty-eight Friends.

WILLFONG-CANADAY—Elmina Canaday of Dana, Indiana, to Rev. John H. Willfong of University Park, Iowa, on August 3, in the parsonage at Hopewell, with Melvin Smith officiating.

DEATHS

HADLEY—Oren Z. Hadley on August 30, at his home in Indianapolis, Indiana.

ged seventy years. He was a native of Iooresville, Indiana, but had lived in ndianapolis thirty-one years where he vas a member of the First Friends Church. Survivors include his widow, Lelia C. Hadley; two daughters, Esther Iermsdorfer and Evelyn G. Frederick, ndianapolis; three sons, Samuel Z, Bloomington, Herbert D., Billings, Mon- ana, and Elvin D., Indianapolis; a sis- er, Paulina Harvey, Lafayette; eleven grandchildren; and a great grandchild. Services were in the charge of Herbert Huffman, pastor.

PEELLE—Robert S. Peelle, on Septem- ber 3, in his fiftieth year, at his home n Sabina, Ohio. He was an active farm- er and president of Ohio Farm Bureau, a member of Grassy Run Meeting and active in attendance at Sabina Friends Meeting, a recently appointed member to Wilmington College Board of Trustees. Survivors include his widow, two daugh- ers, Susanne at home and Mrs. Ina Jean Peelle Miller of Richmond, Indi- ana; his mother, Josephine Peelle of Sabina, and a sister, Mrs. Eber K. Haines of Highland, Ohio, and one grandchild of Richmond, Indiana. The hundreds that filled the Littleton Fun- eral home bespoke the love and respect of a great soul. Funeral services were conducted September 7 by his pastor, Chester B. McKean and A. Ward Apple- gate, pastor of Wilmington Friends Meeting, with Mary Hawkins Terrell preparing and reading the memorial.

WHITE—Dr. Elbert S. White on July 29 in his home in Belvidere, North Carolina, after a long illness, at the age of seventy-six. He was the son of Elihu A. and Margaret M. White. He was a graduate of Guilford College, and Phila- delphia Dental College. Dr. White prac- ticed dentistry for twenty years in Nor- folk, Virginia. After returning to his home in Belvidere, he served the Coun- ty as Representative in the Legislature, and also as president of Hertford Bank for fifteen years. He was a member of Piney Woods Meeting and taught the men's Bible class for many years. He is survived by three sisters, Clara M. White, Margaret B. White, and Lucy O. White. Services at Piney Woods with Carl Yow in charge, assisted by Bascom G. Rollins, Elizabeth White and Bertha V. S. White. Burial was in the family cemetery in Belvidere.

WHITE—Fernando C. White on August 29 in Albermarle hospital in Elizabeth City, North Carolina, after a lingering illness. He was born in 1874, the son of Robert E. and Elizabeth Williams White. After the death of his first wife, Anna P. Saunders, he married Bertha V. Smith. She had three sons and two daughters, and eleven grandchildren survive him, F. Murray White of Win- ston-Salem, North Carolina, Vivian R. White of Fayetteville, North Carolina, Edwin S. White, Belvidere, North Caro- lina, Myrta Winslow, Hertford, North Carolina, and Sylvia Winslow, Belvi- dere, North Carolina. He was a faithful member to his Meeting and always a leader in any advancement for the Meeting or in the community. For thirty-five years he attended the Yearly Meeting, and for many years was a member of its Permanent Board of North Carolina Yearly Meeting. His home was always open to visiting Friends. Services were held at Piney Woods Meetinghouse, with Carl Yow, Isaac Harris, D. Virgil Pike, Victor Murchison and Elizabeth White speak- ing. Burial was at Up River cemetery.

EXECUTIVE SECRETARY NEEDED

With Harold N. Tollefson leaving the Executive Secretaryship of Baltimore Yearly Meeting, the Yearly Meeting Ex- ecutive Committee would like to have any suggestions that interested Friends would like to make regarding persons to fill that position. Inquiries from Friends who would like to be consid- ered for this important work will be welcome. Write Edward Raiford, Box 222, Suffolk, Virginia.

LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1209 South 7th Street. A fully graded program of worship, study, fel- lowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedar- crest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1403 Maple Avenue, Evanston, Ill., phone University 4-8511.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 11:00 a.m. in John Woolman Hall. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 2-9670; or Robert Byrd, Meeting Secretary, FA4-8810.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one- fourth mile east of Highway 99E and 40, between Sacra- mento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Min- ister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN

First Friends, Fisher Y.M.C.A., West Grand Blvd. and Dexter, near Grand River Ave. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in High- land Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hart- ford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce, Bible School, 9:45; meeting for worship. 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, min- ister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana, Unified Service and Junior Church 10:30 to 11:30. Herbert Huffman, Minister, George Warheit, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave., at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. RIchmond 78406.

MIAMI, FLORIDA

Friends Meeting, 127 N. E. First Avenue, elevator to third floor. Worship, First day at 3:00 p.m.

MINNEAPOLIS, MINNESOTA

Friends Church, Y.W.C.A. at 12th and Nicollet. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 4448 Washburn Avenue, So., Phone Wh. 9675.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wed- nesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th and 15th Street Friends will be held at 144 East 20th Street, New York, from May to October, each Sunday at 11:00 a.m.

OBERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends al- ways welcome. Phone Imre Domonkos.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa, Church School 9:45 a.m. Meeting for Worship 11:00 a.m. Youth Group 6:30 p.m. Mid-week Service 7:30 p.m. Elmer Howard Brown, Minister, phone Sy. 6-3372.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a. m., Worship 11:00 a. m., Unified Service 7:00 p. m., Prayer Meeting, Wed., 7:30 p. m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First- day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

Friends' Memorial, 7732 24th Ave., N. E., VE 1657. S. S. 9:30 a.m., Worship 11 a.m. and 8 p.m.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

SHREWSBURY, NEW JERSEY

Friends meetinghouse, Broad Street and Sycamore Ave- nue. Divine Worship, Sunday at 3:00 p.m., June to Octo- ber. Clerk: James Deane, 469 Bath Avenue, Long Branch, New Jersey.

TUCSON, ARIZONA

Friends Meeting, 436½ East 3rd St. First Day at 11 a. m. Clerk, Ph. 3-9348.

VINEYARD HAVEN, MASSACHUSETTS

Martha's Vineyard Meeting for Worship, First Days at 10:45 a.m. at Hebrew Center. First Day school following. Children cared for. Correspondent, Albert L. Scott, Jr., Telephone V.H. 24-m-2.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeav- ors and Groups, 7:30 p. m. Office address, 310 E. Phila- delphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

BUCK HILL BULLETIN

In the early days, before the advent of automobiles, which advent has turned the world upside down, the guests of the Inn came 75% from Philadelphia and vicinity and 25% from New York and its environs. The automobile drove the Belvidere Division of the Pennsylvania Railroad out of business. It was a delightful ride up the Delaware Valley, only to be compared with the trip across the hills of northern New Jersey, by the Lackawanna Road from New York City. Today the figures are reversed and, in addition, as the Inn has grown in reputation, guests are coming from further afield. Looking over the register of the Inn a few days ago, we found guests from the following scattered homes—Houston and Texarkana, Texas; Miami, Palm Beach, Clearwater, Coral Gables and St. Petersburg, Florida; Plymouth, N. H.; Willoughby, Cleveland, Toledo and Lakeland, Ohio; Chicago, Ill.; San Francisco and Coronade, Calif.; Fairmount, Webster Springs and Wheeling, W. Va.; Columbia, S. C.; Des Moines, Iowa; Roanoke, Va.; Boston, Mass. It has been estimated that there are five million people in the United States who are descended from Friends, who have wandered away from Quaker centers, but who still cherish their descent. Many of these far away and welcome guests are of this description and, of course, some are still isolated members.

THE INN
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PENNSYLVANIA

"The distance is nothing, it is only the first step that counts."—Voltaire

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